Explanation of al-Aqeedah at-Tahaaweeyah

ISLAMIC CREED TRAINING COURSE II

Questionnaire Study-Guide: First Half

Lecture No. 2

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1. We say concerning the ***Tawheed*** (Uniqueness) of Allah – believing that the Success is from Allah -: Verily, Allah is One, and He has no partners or associates.

Questions:

1. What is the meaning of ***at-Tawheed***?
2. Mention the three (3) types (divisions) of ***at-Tawheed*** (Briefly).

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2. And there is nothing like Him [or even similar to Him].
3. And there is nothing (and no one) that can render Him incapable [unable to do something that He wills to do].
4. And there is nothing which deserves to be worshipped besides Him.
5. He is ***Qadeem*** (Ancient) without a beginning, Eternal without an end.
6. He does not perish, nor will He pass away (or die).
7. Nothing can happen except what He Wills.
8. Neither conjectures (guessing) nor intellectual reasoning can fully grasp or conceive Him [His Essence].
9. He does not resemble His creatures [nor is any of His creatures similar to Him].
10. He is Living (***Hayyun***) and does not die, Self-Subsisting (***Qayyoom***) and does not sleep.

Questions:

.(Briefly) ***Shirk-ash*** of (divisions)types (3)Mention the three 1.
.***Shirk-ash*** for each type of example Give at least one 2.
t all Prophets and Messengers called to?tha Message What is the main 3.
one of the Names of Allah? (the Ancient) ***Qadeem-al*** Is 4.
?*Nothing happens except what He wills* :What is meant by the saying 5.
that the pagan disbelievers associate others with Him in Will s'Allah Is it 6.
?(***Shirk***) worship
of (***Sifaat***) and Characteristics (***'Asmaa***) What are some of the Names 7.
Tahaawee in this section?-Allah mentioned by Imaam at

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11. He is ***Khaaliq*** (Creator), without *haajah* (need) of His creation; ***Raaziq*** (Provider) [for all His creatures] without *mu'nah* (difficulty, effort or labor).

12. He is ***Mu-meet*** (One Who Causes death) without *makha-fah* (fear); ***Baa'th*** (One Who Restores to life and Resurrects the dead) without *mashaqqah* (effort or difficulty).

13. He was fully possessing His ***Sifaat*** (Divine Characteristics) since eternity – before bringing the creation into existence. There was no increase, at all, in His Divine Characteristics – due to bringing into existence the creation – above or beyond what He already possessed before the creation. And just as He has been possessing His ***Sifaat*** (Divine Characteristics and Qualities) since eternity [without beginning], likewise He will continue to possess them eternally [without ending].

14. It was not only after He created ***al-kalq*** (the creation) that He was entitled to be named ***al-Khaliq*** (the Creator); nor was it only after bringing into existence ***al-bariyyah*** (the creatures) that He was entitled to the name ***al-Baaree*** (the Originator Who brings something ***unique*** into existence which was previously non-existent).

15. He had the characteristic of ***ar-Ruboobiyyah*** (Lordship: Creator, Nourisher, Giver of life, etc.) when there was no ***mar-boob*** (that which is in need of being nourished or sustained); and the characteristic of ***al-Khaaliq*** (Creator) when there was no ***makh-looq*** (created thing).

16. Just as He is ***Muyee al-Mautaa*** (the One Who Resurrects the dead) after giving life [to the dead], He has the right to this name even before giving life to them. Likewise, He is entitled to the name ***al-Khaaliq*** (Creator) before bringing them into existence.

17. This (the above) is so since He is ***Qadeer*** (has power) over everything [and hence is Able to do whatever He wills]; and everything [in the universe] is ***faqeer*** (in need) of Him; and every matter or affair is ***yaseer*** (easy) for Him; while He has no need of anything. ***Laisa ka-mith-lihi shay'un wa huwa as-Samee'u al-Baseer*** (There is nothing like Him, and He is the All-Hearing All-Seeing). [Al-Qur'an 42:11]

Questions:

1. What are some of the Names (***Asmaa'***) and Characteristics (***Sifaat***) of Allah mentioned by Imaam at-Tahaawee in this section?

2. If Allah has no need of His creation, then for what purpose did He create them?

3. Is it proper for anyone to question Allah when He takes the life of someone, for example a young child who has not had a full life?

4. Give an example - *witnessed in our daily life* - which verifies the power of Allah to give life to the dead? Or offer a *rational argument* supporting the belief in life after death.

5. If any of the Divine Characteristics or Qualities of Allah were absent, would this be an indication of imperfection? [Explain]

6. Is Allah's ***Ruboobiyyah*** (Lordship) dependent upon the existence of something to be the Lord over? [Can He be called *ar-Rabb* (the Lord/Sustainer) before the existence of that which He sustains and maintains in the universe?]

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18. He created the creation with ***Ilm*** (knowledge) of it [having full knowledge of what He was creating and all of what they will do in this world].

19. He determined for the creatures their ***Qadr*** (destinies) [the measure and scope of all matters of their existence] *(Qaddara lahum aqdaaran).*

20. He fixed for them their ***Ajal*** (the extent of their existence or life-span).

21. Nothing was hidden from Him, even before He created them. He knew what they were going to do (their actions and deeds) before He created them.

Questions:

.of Allah is of two types; name them (Will) ***Iraadah*** The •
of Allah is referred (Will) ***Iraadah*** ne of the two divisions of theWhich o ☐
must be, and whatever He does not Wills Whatever Allah :to when we say
.Will can never be
of Allah? Or is (Power) *Qudrah* Is everything in the universe subject to the ☐
fo snoitca live eht taht ,(***tazilah'Mu-al*** .e.i)say it true as some people
does not ,hgiH tsoM eht ,*Allah* even though – *their will* the humans are by
?*Will it*
-un wa Huwa as'hi shay-mithli-Laisa ka :What is the meaning of the verse ☐
?[42:11] *Baseer-al 'Samee*

between *comparison* of any] (negation) ***Nafyee*** rIs this verse a proof fo ☐
'Asmaa s'of Allah] (affirmation) ***Ithbaat*** ro ,[the Creator and His creation
?[(characteristics) *Sifaat* and (names)
for each]He appointed or determined :What is the meaning of the saying ☐
?*(Qaddara lahum aqdaaran)r destinies thei [of His creatures*
He created them? before *of the creatures actions* Did Allah know the ☐
also include the knowledge of who *of everything s knowledge'Allah* Does ☐
?*Fire-Hell* and who will enter the *Paradise* will enter the

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22. He commanded them with ***Taa'ati-hi*** (obedience to Him), and forbade them from ***Ma'asiyati-hi*** (disobedience to Him).

23. Everything happens in accordance with His ***Taqdeer*** (Pre-Measurement/Decree) and His ***Mashee'ah*** (Will); and His ***Mashee'ah*** (Will) is executed (accomplished, achieved). The creatures have no will except what He Wills for them. Hence, whatever He Wills for them shall be (happen, occur) and whatever He does not Will, can never be (happen or occur).

24. He (Allah) guides whoever He Wills and protects them [from misguidance and sin] and keeps them safe [from harm, in this world and the next] – all of this is from His ***Fadl*** (favor, bounty). He leads astray whoever He Wills, withholds His aid and puts to test [whoever He Wills] – all of this from His ***Adl*** (justice).

25. All of them (the creatures) are subject to His ***Mashee'ah*** (Will) – [whatever happens being due to] either His ***Fadl*** (favor, bounty, kindness) His ***Adl*** (justice).

Questions:

- *prohibit* the people to do, and what did He *order aala'Ta*What did Allah, them from?
- to and the evilest act of *obedience* What is the greatest act of ☐ to Allah? *disobedience*
- the all and avoid *commands* the all Are the people able to fulfill ☐ of Allah? *prohibitions*
- *-ash* and (Good) *Khair-al* of Allah cover [*Iraadah*] ***ah'Mashee*** Does the ☐ ?(Evil) *Sharr*
- Explain]*The creatures have no will except what He (Allah) Wills for them.* ☐ [briefly

☐ *Whatever Allah Wills shall be, and whatever He does not Will can never be.* Does this refer to *S'eeyah'har Iraadah* (Legislative Will) or *Iraadah Kawneeyah* (Universal Will)?

☐ Explain what is meant by the saying: *Allah leads astray whoever He Wills Justly.*

☐ If good comes to us, should we credit it to our own efforts?

☐ If any evil or harm befalls us, can we complain of injustice [Decree in Allah's]?

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26. He (Allah) is ***Muta'aal*** (Highly Exalted and Free from) having ***al-Ad-Ddaad*** (Opponents) and ***al-Andaad*** (Equals).

27. Nothing can repel His ***Qadaa'*** (Decree), nor delay His ***Hukm*** (Ruling, Judgement); nor can anyone overpower His ***Amr*** (Command).

28. We believe in all of this (the above) and know with certainty that everything [which happens] is from Allah [i.e. His Divine Decree].

29. [We also believe and are certain] that Muhammad is His *chosen* Servant (***'Abdu-hu al-Mustafaa***), His *selected* Prophet (***Nabeeyu-hu al-Mujtabaa***) and His Messenger with whom He is *well-pleased* (***Rasoolu-hu al-Murtadaa***).

30. [We also believe] that he is the *Seal* of the Prophets ***(Khaatim al-Anbiyaa')***, *Leader* of the Pious (***Imaam al-At-qiyaa'***), *Master* of the Messengers (***Sayyid al- Mursaleen***) and the *Beloved* of the Lord of all the worlds (***Habeeb Rabbi-l- 'Aalameen***).

31. And every claim to prophethood (***an-Nuboowah***) after him is ***ghayyun*** (deviation/astray) and ***hawaa*** (following desires and evil inclinations).

32. And that he is the one missioned (***al-Mab'ooth***) to all the *Jinn* as well as the whole of mankind – with the Truth (***al-Haqq***) and Right Guidance (***al-Hudaa***), as well as the Light (***an-Noor***) and Illumination (***ad-Diyaa'***).

Questions:

- What is the meaning of ***aad-Dd-dA-al*** and ***Andaad-al***?

☐ Mention one verse which proves that Allah can not have an equal.

☐ Can anyone or anything delay Allah's Decree (*Qadaa*) and Ruling (*Hukm*)?

☐ Mention a partial lineage of the Prophet Muhammad, [of his father's name, grandfather, etc].

☐ Is ***Uboodiyyah'-al*** (slavery/servitude) to Allah a degrading or honorable status?

properly ascribed to the Prophet *Aalameen*'-*l*-*Rabbi* ***Habeeb*** Is the name ☐ Muhammad?

concerning someone who claims prophethood for ruling eWhat is th ☐ ?(Muhammad)Allah after the Messenger of -himself or someone else

of someone who claimed prophethood example Mention a contemporary ☐ .after Muhammad

o all the creation or t missioned (Muhammad)Was the Messenger of Allah ☐ ?(the Arabs .e.i)just to his nation

[Explain briefly]a separate creation from human beings? ***Jinn*** Are the ☐

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33. [We believe] that the Qur'an is the ***Kalaam*** (Speech) of Allah. It began (came forth) from Him – ***Qawlan*** (as real speech) – without [any attempt on our part to explain] ***how*** (He spoke). He (Allah) sent it down upon His Messenger – ***Wahyan*** (as revelation delivered by Jibreel). The believers confirmed it as truth, and we certain that it was the Speech of Allah, the Most High ***bi-l-Haqeeqah*** (in Reality); and that it is not ***Makh-looq*** (something created) like the speech of the creatures.

Hence, whoever hears it (the Qur'an) and claims that it is the speech of humans [from a man], such a one has surely disbelieved. Allah has blamed and criticized such a person, and threatened him with ***saqar*** (Hell-Fire), where Allah, the Most High, says: *Soon I will cast him into the Hell-Fire.* [al-Muddathir 74:26]. When Allah threatens with the Hell-Fire, those who said: *This is no more than the speech of a human being.* [al-Muddathir 74:25] – from this we know – and are certain – that (the Qur'an) is the Speech of the Creator of the human beings, and that it in no way resembles the speech of human beings.

34. Whoever describes Allah with any meaning or description which is of the descriptions of human beings, such a one has disbelieved. Therefore, whoever understands this should take heed, and refrain from the likeness of the speech of the disbelievers; and know that He (Allah) – in His ***Sifaat*** (characteristics) - is in no way like the human beings [or other creatures].

Questions:

- ?*an'Creation of the Qur* : concerning *Aqeedah*' What is the proper

is an'aims that the QurWhat is the Ruling concerning someone who cl ☐ created?

of Allah are (*Sifaat*) that the characteristics (*Daleel*) What is the evidence ☐
not like the characteristics of the created beings?
of Allah to be *Sifaat* What is the ruling concerning someone who views the ☐
f the created beings?o *Sifaat* like the

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35. ***Ar-Ru'yah*** (The Vision or Seeing Allah) is True – a Reality - for the People of Paradise; though this vision will not be totally *encompassing*, nor can we say exactly *how* it will be. It is as our Lord spoke of it: *Some faces on that day will beam (in brightness and beauty) Looking towards their Lord.* [al-Qiyaamah 75:22, 23]. And the explanation [of this verse] must be in accordance with what Allah Willed and Knows [it to be].

Additionally, whatever has come [narrated to us concerning this matter] by way of the authentic Hadeeth of the Messenger – is to understood just as he said it; and its meaning should be taken as he intended it. We do not enter (the discussion) of this matter interpreting it based upon our *opinions* (*Aaraa'inaa*), nor falsely imagining it to be in accordance with our *desires* (*Ahwaa'inaa*).

No one will be safe in his *Deen* except the one who willingly surrenders himself (opinions, desires, etc.) to [the rulings, judgements and decisions of] Allah, the Mighty and Majestic, and His Messenger, and refers the knowledge of that which is unclear to him back to the One Who Knows it.

36. A person's Islam would not be firm and established except through submission and surrender [to that which is confirmed in the Quran and Sunnah]. So, whoever seeks that knowledge which he has no right or ability to attain – and is not convinced nor satisfied to submit his understanding [to that which is indicated in the Quran and Sunnah] – this will be the cause of preventing him from achieving (*Khaalis at-Tawheed*) the Pure Tawheed, (*Saafee al-Ma'rifah*) untainted knowledge (of Allah) and (*Saheeh al-Emaan*) Correct Faith.

Consequently, such a person will waver between disbelief (*al-Kufr*) and belief (*al-Emaan*), affirmation (*at-Tasdeeq*) and denial (*at-Tak-dheeb*), acceptance (*al-Iqraar*) and rejection (*al-Inkaar*); being subject to whisperings, straying aimlessly, doubtful and in deviation. He will neither be a believer who (fully) confirms (the truth), not denier who (totally) belies it.

37. A person's *Emaam* (belief) - in the fact that the *People of Paradise* will **see** Allah – will not be correct if he/she **imagines** it to be a certain way [forming an image in the mind by comparing Allah to any thing one can imagine]; or if

he/she **re-interprets** the *ar-Ru'yah* (Seeing of Allah) according to his/her own understanding [contrary to the *apparent meaning* understood in the Arabic language].

This is because the proper interpretation of ***ar-Ru'yah*** (Seeing Allah) – as well as the understanding of every matter connected to Allah's ***Ruboobiyyah*** (Lordship) – is achieved by avoiding ***at-Ta'weel*** (interpretation) and adhering to ***at-Tasleem*** (acceptance/submission) [to the textual evidences of Qur'an and Sunnah] – which is the foundation upon which the *Deen* of the Muslims [the *Deen* of the Messengers] stands.

Therefore, whoever does not protect oneself from [falling into the *two* errors of] ***an-Nafyee*** (negation of what Allah has confirmed) and ***at-Tashbeeh*** (comparison of Allah's characteristics or actions to those of the created beings) – such a person has slipped, and has not achieved [their claimed objective of] ***at-Tanzeeh*** (freeing Allah from being compared to His creatures in any way).

Indeed Our Lord (Allah), the Majestic and Most High, is described by ***Sifaat al-Wahdaaneeyah*** (Characteristics of *Oneness*) ***Nu'oot al-Faradaaneeyah*** (Descriptions of *Uniqueness*); while no one and nothing in the creation is equal or similar to Him in these characteristics and qualities.

Questions:

- Explain the *Ru'yatu-llah* (Seeing Allah), and Mention a proof (from Qur'an or Hadeeth) that Allah will be seen in the next life. ☐
- Can Allah, the Most High, be seen in this life? ☐
- What is the correct position which a Muslim is required to take concerning the Textual Statements of (*Sunnah* and *Qur'an*) *Sifaat-as* (Characteristics) of Allah? ☐
- What are the *two* main errors which the people fell into concerning the *Sifaat* of Allah? ☐

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38. Allah is Highly Exalted and Free from (being restricted by) ***Hudood*** (boundaries) and ***Ghaayaat*** (limits); [as well, he is Free from being described with *anthropomorphic* descriptions such as] ***Arkaan*** (limbs), ***A'daa'*** (organs) or ***Adawaat*** (instruments). Nor is He limited or bound by, or contained within ***al-Jihaat as-Sitt*** (the six directions: above, below, right, left, behind, in front) as all created beings are.

39. ***Al-Mi'raaj*** (the Ascent through the seven heavens) is True (a real event). The Prophet was in fact taken by night (***al-Israa'***) [from Makkah to Jerusalem], then personally (physically) – while awake – taken up to the heavens, to whatever heights Allah Willed. Allah honored him with whatever He Willed, and revealed to him that which He revealed to him (of the Qur'an). [Allah said:] *The (Prophet's) heart lied not (in seeing) what he (Muhammad) saw.* [an-Najm 53:11] Allah's has blessed him and granted him safety [from harm, deviation and error] in the Next Life as well as in this World.

40. ***Al-Hawd*** (the Fountain) by which Allah, the Most High, will honor the Prophet – as a relief [by which the *Ummah* of Muhammad will *quench their thirst* on the Day of Resurrection] is True.

Questions:

- Explain what the Author really means when he says :(Allah) He is not limited, contained or bound by the *Six Directions*.
- ☐ Can we say that Allah is not above His Throne?
- ☐ How do we understand the statements in the Qur'an and Sunnah which indicate Allah having a Face, Hands, Feet, Eyes etc?
- ☐ What is the ruling concerning the one who denies *'Israa-al* (Night Journey) of the Prophet?
- ☐ Where was the Prophet taken to in the Night Journey?
- ☐ Where was he taken to in *raaj'Mi-al* (the Ascension)?
- ☐ Mention what you know about *Howd-al* (Pond/Fountain) of the Prophet?

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41. ***ash-Shafaa'ah*** (the Intercession) which has been reserved (stored up) for them (the believers) is True [a reality which will take place on the Day of Judgement], as it has been narrated in the reports [of authentic *Mutawaatir* Hadeeth].

Questions:

- What is *Udhmah-a al'Shafaa-ash* (the Great Intercession) on the Day of Resurrection?
- ☐ Name the different types of Intercession which you know.
- ☐ Can anyone intercede without permissi (Prophets or angels) on of Allah?
- ☐ Can a believer intercede for a disbeliever?

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42. Likewise, ***al-Meethaaq*** (the Covenant/Agreement) [*Acknowledgment* that Allah is Our Lord Who, Alone, has the exclusive right to be worshipped] which Allah, the Most High, has taken from Aadam (alayhis-Salaam) and his offspring [all of humanity] is True [a reality which actually took place, at the time when Allah created Aadam, rubbed His right hand over the back of Adam and removed all of his offspring to take this covenant]. [See: Al-A'raaf 7:172]

43. And Allah, the Most High, has Known – since eternity – the number of those who would enter *al-Jannah* (Paradise), as well as the number of those who would enter *an-Naar* (the Fire) exactly; hence there will be no *increase* in that number, nor any *decrease*.

44. Likewise, the *actions* of the people are included in that which Allah knew they would do; *and it will be made easy for every person to do the deeds [which lead to the place (Paradise or Hell-Fire)] for which he was created… And the actions [which will determine a person's destination in the next life] are the final ones (which be dies upon)…*And ***as-Sa'eed*** (the fortunate one) is the one who is fortunate by the ***Qadaa'*** of Allah (execution of the Divine Decree), and ***ash-Shaqeey*** (wretched, miserable) is the one who is wretched by the ***Qadaa'*** of Allah.

45. The ***nature*** (or reality) of *al-Qadar* is that it is the ***secret*** [*sealed* knowledge] of Allah, the Most High, in His creation, which neither an angel close (to Allah) nor a Prophet sent (by Him) can have access to.

Delving deeply into it, as well as (too much) *reflection*/*examination* of it, is an opening to ***al-Khidh-laan*** (failure, abandonment), a stairway to ***al-Hirmaan*** (deprivation and loss) and a degree towards ***at-Tugh-yaan*** (rebelliousness, exceeding the bounds). Therefore, every care must be taken to avoid (too much) *investigation* and *reflection* into it (i.e. *al-Qadar*), and allowing it to cause doubts (to enter one's heart and mind). Verily! Allah, the Most High, has folded up (withheld) the knowledge of *al-Qadar* from His creatures and prohibited them from seeking it; just as He, the Most High, said in His Book: *He (Allah) is not to be questioned about what He does, while they (the people) will be questioned (about their actions).* [al-Qur'an 21:23] Hence, <u>whoever asks</u>: *Why did He (Allah) do such and such?* [Not accepting Allah's Perfect *Wisdom*, *Mercy* and *Justice* in a matter] has rejected the *Hukm* (ruling or judgement) of the Qur'an; and whoever rejects *one Hukm* (ruling) of the Qur'an becomes one of the disbelievers.

<u>Questions:</u>

What do you know about *al-Mithaaq al-Awwal* (The First Covenant/Pledge)?

When did it take place?

Was this Covenant taken <u>only</u> from the followers of Muhammad?

Did Allah *Know* exactly who will obey Him and enter the Paradise, <u>before</u> He created man?

Is there a Divine Decree (*Qadr wa-l-Qadaa'*) which can overcome someone - who has done good deeds all their life – resulting in their entering the Hell-Fire?

[Explain Briefly]

Why is it important that a person's *final deeds* be their best deeds?

Is it permissible to *delve deeply* into the matters of *al-Qadar* (Divine Decree)?

Is it permissible to question *why* Allah has allowed (decreed) something – for example a calamity or disaster – to happen in our lives? [Explain briefly]

What is the ruling concerning the person who questions Allah's Actions or Decrees? Explain!

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46. This [which has been mentioned so far] is – in short – (the knowledge) which is needed by the *Awliyaa* of Allah, the Most High, whose hearts are enlightened [with the light of Qur'an and Sunnah]. And it is the degree (or status) of ***ar-Raasikhoon fi-l-Ilm*** (those firmly grounded in knowledge) [Qur'an 3:7], since **Knowledge** is of two types: (1) the knowledge which is ***mawjood*** (present, accessible) to the people, and (2) the knowledge which is ***mafqood*** (absent, in-accessible) to the people. Hence, denial [of the truth] of the ***al-Ilm al-mawjood*** (accessible knowledge: Qur'an and Sunnah or *Sharee'ah*) is disbelief, just as claiming (to possess) ***al-Ilm al-mafqood*** (in-accessible knowledge: of the Unseen, *al-Qadar*) is also disbelief. The *Emaan* (Faith) of a person will not be *firm* except by accepting *al-Ilm al-mawjood* (the *Sharee'ah*), and avoiding seeking after *al-Ilm al-mafqood* (the Unseen, Divine Decree).

Questions:

What is the ruling concerning someone who claims knowledge of the unseen or rejects the Divine *Sharee'ah* Laws?

Knowledge is of two types. Name them and explain briefly.

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47. We believe in ***al-Lawh*** (Preserved Tablet) and ***al-Qalam*** (the Pen) and all that is written in it (al-Lawh). So, even if all of the created beings [human and others] were to come together to prevent something from happening – which Allah, the Most High, has decreed to take place – they would not be able to prevent it. Likewise, if all of the created beings were to join together to do something (or cause something to happen) which Allah, the Most High, *did not Write* in (the Preserved Tablet) to happen – they would never be able to do so. *The Pen has dried from (writing) that which will take place until the Day of Resurrection…Whatever has passed by someone, was not meant to befall him, and whatever has befallen him, was not going to pass him by.*

[*Forty Hadith,* No. 19]

48. It is incumbent for the servant [of Allah] to know about Allah that His knowledge - of everything that is going to happen in His creation – preceded [even their existence]. He has *decreed* these things in a *clear* and *decisive* way. None of His creatures in the heavens or the earth can contradict (what He has decreed), nor delay, erase, change, transform, decrease, or increase it in any way. This is of *'Aqd al-Emaan* (the necessary aspects of belief), *Usool al-Ma'rifah* (Fundamentals of knowledge) and acknowledgement of the *Tawheed Allah* (Uniqueness of Allah), the Most High, and His *Ruboobiyyah* (Lordship). It is as Allah said in His Book: ***It is He who created all things and ordered them in***

due proportions [and decided it in a detailed way] [Al-Furqan 25:22] And He also says: ***And the command of Allah is a decree determined [...is always a decided decree]*** [al-Ahzaab 33:38] So woe to the one who *argues* with Allah concerning the divine decree, and who comes with a sick heart to inspect/investigate [the secrets of divine decree]. Such a one has sought, by means of his *imagination*, to examine the *unseen* in search of a *Sirr Kateem* (*sealed secret)*. Consequently, he will end up as *Affaak atheem* (a sinful liar), due to what he says concerning the divine decree.

49. ***Al-'Arsh*** (the Throne - *Sareer al-Malik*) and ***al-Kursee*** (Foot-stool - *Mawdi' al-Qadamain*) are true (a reality).

50. And He (Allah) is free of any need of ***al-'Arsh*** and whatever is below (less than) it.

51. He is ***Muheet*** [i.e. His ***Greatness*** and ***Glory*** encompasses everything, as well as the *vastness* of His ***Knowledge*** and ***Power***] encompassing everything, and above (everything). And He has rendered His creatures incapable of ***al-Ihaatah*** (of encompassing Him with their *knowledge* or their *sight*, or in any other way).

Questions:

What do you know about *al-Lawh al-Mahfoodh* (the Preserved Tablet)?

What do you know about *al-Qalam* (the Pen)?

Is anyone or anything in the creation able to change a matter which Allah Willed?

In what way is *al-Qadr* related to the *Tawheed* of Allah and His *Ruboobiyyah*?

What is the author referring to by the expression *Sirr Kateem*?

What did Allah, the Most High, *Istawaa* (Ascend/Rise) above?

What is the linguistic meaning of *al-'Arsh?*

What do you know about *al-Kursee*?

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Questionnaire Study-Guide: Second Half

Lecture No. 15

52. We (the Muslims) say - with *Imaan* (faith), *Tasdeeq* (affirmation) and *Tasleem* (submission): Verily, Allah has taken Ibraaheem as a *Khaleel* (Intimate Friend), and spoken to Moosa, with real speech.

53. We (the Muslims) believe in the Angels, the Prophets, and the Books which were revealed (sent down) to the Messengers. We also bear witness that they were (all) following the clear truth.

[Points 52 -53]

Who is known as *Khaleel Allah*?

Who is it that Allah spoke to directly (*Kaleem Allah*)?

Explain the meaning of the words: *Kallam Allahu Musa Takleema.*

Describe the Angels based upon their description found in the Qur'an and Sunnah?

Mention the names of some of the angels.

How many prophets are mentioned in the Qur'an?

Who are the five prophets referred to as *Uloo-l-Azam*?

Name the five Revealed Books mentioned in the Qur'an.

What is the ruling concerning someone who denies angels or a prophet or revelation?

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Questionnaire Study-Guide: Second Half

Lecture No. 16

54. We call the people of our Qiblah (al-Ka'bah) by the name *Muslims* (those who submit) *and Mu'mins* (those who have faith) as long as they confess to - or admit to - what ever the Prophet has come with, and confirm the truthfulness of whatever he has spoken and informed us about.

[Point 54]

What is the meaning of *ahl-al-Qiblah* (People of our Qiblah)?

What is the basis upon which someone should be considered a Muslim?

Is someone still considered to be a Muslim if he/she commits a Major Sin?

Is there any difference between the terms *Muslim & Mu'min* ? Explain.

55. We do not engage in vain or false discussions concerning Allah (His Names and Attributes and the matters exclusive to Him) nor do we engage in disputes concerning the Deen of Allah.

56. We do not argue or dispute about the Qur'an. We bear witness that it is the Speech of the Lord of the Worlds, which the Trusted Spirit (Angel Jibreel) descended with (as revelation). He taught it to the Master (Leader) of the Messengers - Muhammad - Sallallahu alayhi wa sallam. It is the Speech of Allah, the Most High, which has no equal in the speech of the created beings. We do not say that it is created and we do not differ with (the consensus of) the Muslim Community (Jamaa'at al-Muslimeen) [concerning such matters].

[Points 55 - 56]

What is the ruling concerning engaging is vain or false discussions concerning Allah's Names and Attributes or Characteristics?

Should we argue with others concerning the issues upon which they have deviated from the Islam which is derived from the Qur'an, Sunnah and understanding of the Sahaabah?

Is it permissable to argue or dispute about the Qur'an?

Discuss briefly the issue of the Qur'an being created and it being the Speech of Allah.

What (who) is meant by *Jamaa'at al-Muslimeen*?

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Lecture No. 17

57. We do not declare anyone of *Ahlu'l-Qiblah* to be disbelievers due to any sin which they have committed, as long as they do not consider their sinful action to be lawful.

58. We do not say: *The sinful acts of someone who has Imaan (Faith) does not cause any harm to him.*

59. We have hope for the ***Muh-sinoon*** (those who do much good) from among the believers that they will be pardoned (by Allah), [for their shortcomings], and caused to enter the Paradise by His Mercy. However, we cannot be certain of this (that they will be pardoned), and do not testify for them that they will enter the Paradise. Also, we ask forgiveness for the wrong-doers (from among the Muslims) and we fear for them (from the punishment of Allah), but we do not give up hope for them.

[Points 57 - 59]

What is the ruling concerning declaring someone of the *Ahlu'l-Qiblah* (Muslim) to be a Kaafir due to the commission of a sin?

What is the ruling concerning someone who considers his/her commission of sins as lawful?

What is the position of the ***Kha-waarij*** concerning the one who commits a Major Sin?

What is the position of the ***Mu'-tazilah*** concerning the one who commits a Major Sin?

Does the sins of someone cause harm to him/her if that person has Imaan (faith)?

What is the position of the ***Mur-ji'ah*** concerning the effects of one's sins?

Explain the statement: *We hope that Allah will pardon the Muhsinoon (those who do much good) from amongst the believers, and allow them entry into the Paradise by His Mercy.*

Can we affirm with certainty that a particular person will enter Paradise?

Can we say that the disbelievers, pagans or hypocrites will definitely enter Hell-Fire?

Who are ***al-'A-sha-rah al-Mubash-shiroon*** *Bi-l-Jannah?*

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Lecture No. 18

60. ***al-Amnu*** (the sense of being secure) [from Allah's Punishment] as well as ***al-Eiyaas*** (having despair or being hopeless) [of the Mercy of Allah] cause one to go out of Islam. The way of Truth – for the People of the *Qiblah* (Muslims) is between these two.

61. A servant (Muslim) does not go out of the Faith (Imaan) except by denying (outright) that by which he/she entered into Islam.

62. [The definition of] ***Imaan*** (Faith) is affirmation and confession upon the Tongue [of *La ilaaha ill Allah*…] and admission [of the truthfulness of *La ilaaha illa Allah*] in the Heart.

[Points 60 - 62]

What is the correct position of *Ahlus-Sunnah* concerning ***al-Amnu*** (having the sense of being secure from the punishment of Allah, and ***al-Eiyaas*** (being in despair and giving up hope of the mercy of Allah)?

Are there any acts which could cause someone to go out of the *Deen* of Allah, other than denying the ***Shahaadah*** (La ilaaha illa Allah…Muhammad Rasool Allah) by which one enters the *Deen*?

Define the term ***Imaan*** as understood by the scholars of Ahlus-Sunnah wa'l-Jamaa'ah.

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63. Everything which has been authentically transmitted from the Messenger of Allah - the ***Sharee'ah*** (Islamic Laws) as well as ***al-Bayaan*** (Explanations of the matters of Deen which are made clear through the Authentic Sunnah) - all of it is Truth [and must be accepted].

64*. Al-Imaan* (Faith) is One [and the same]; and the People of Faith (Believers) are equal (to one another) concerning ***Aslu-l-Imaan*** (the Root or Essence of Faith). The superiority of some over others [in their status or ranks with Allah] is due to the variation in ***al-Khash-ya*** (Fear of Allah), ***at-Tuqaa*** (Consciousness of the commands and prohibitions of Allah) ***Mukhaalifah al-Hawaa*** (Rejection of evil desires) ***Mulaazimah al-Uolaa*** (Consistency in observing those things which are beloved by Allah).

65. All of the believers are ***Awliyaa'ullah*** (Friends of Allah). The most honored of them with Allah are those who are the most Obedient [to Allah and His Messenger] and most strict in Following/Observing the Qur'an [and Sunnah].

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.**[Points 63 - 65]**

What is the difference between Hadeeth ***Mutawaatir*** and Hadeeth ***Aahaad***?

Are both of these categories of Hadeeth accepted as a source of ***Sharee'ah*** and/or ***Aqeedah***?

Are all people equal concerning the Root or Essence of Faith (***Aslu'l-Imaan***), or on different levels? [i.e. Is there no difference between the Imaan of different individuals]?

What is the Aqeedah of the ***Murji'ah*** concerning equality of people in ***Imaan***?

Who are the ***Awliyaa'u-llah*** (Friends of Allah)?

Mention the (2) primary characteristics which are the basis for this relationship of ***Wilaayah*** [Friendship] between Allah and His servants.

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Questionnaire Study-Guide: Second Half

Lecture No. 20

66. ***al-Imaan*** (Faith) includes belief in Allah (*Tawheed*), His Angels, His Books (Divine Revelations), His Messengers [and Prophets], the Last Day [Judgement], and that ***al-Qadar*** (Divine Decree) - its good and evil, its sweet and bitter - all of it is from Allah, the Most High.

67. And we are believers in all of this [mentioned above]; and we make no distinction between the Messengers, and we confirm the truthfulness of what each of them came with.

68. Those who have committed major sins - from amongst the followers of Muhammad (*Sallallahu alaihi wa sallam*) will be in the Fire (of Hell). However, they will not remain in it forever, ***if*** they died while confirming the ***Tawheed*** (Oneness/Uniqueness) of Allah, even if they did not repent (from such sins).

Afterwards they meet Allah [for Judgement] knowing [Him] believing [in Him], and under His ***Mashee'ah*** (Will) and His ***Hukm*** (Judgement). If He wills, He

will forgive them and pardon them due to His ***Fadl*** (Favor/Bounty). Allah, the Mighty the Majestic, has mentioned this very point in His Book (al-Qur'an): ***And He forgives anything else [less than Shirk] for whomever He wills.*** [4:48; 4:116] And if He wills, He will punish them in the Hell-Fire due to His ***Adl*** (Justice).

Afterwards, He will remove them from the Hell-Fire, due to His ***Rahmah*** (Mercy) and by means of the ***Shafaa'ah*** (Intercession) of those who will intercede from amongst the people who obey Him. After that, He will send them to His paradise. And this is because Allah protects those who know [and acknowledge] Him. He does not treat them in the two worlds (this Life or the Hereafter) in the same manner as the people who deny Him - those who have not attained His guidance, nor have they received any degree of His ***Wilaayah*** (Protection and Friendship).

O Allah! The One who is the Protector/Befriender of Islam and its People (Muslims) - Make us Firm in Islam, [and that we remain so] until we meet You with it (in the state of Islam).

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[Points 66 - 68]

What are the Pillars of Faith?

What are the <u>four</u> main aspects of Faith in ***al-Qadar***?

Is it true that there is a <u>creator of evil</u> (other than Allah)? [Please Explain]

Do Muslims make any distinction between the Prophets and Messengers?

<u>Explain</u> in light of the claim by Muslims of superiority for Muhammad over other Prophets.

Define ***al-Kabaa'ir*** (Major Sins).

Why is it that some people - who committed Major Sins - will be removed from the Fire?

Can anyone be freed from the Fire, if they died without making ***Tawbah*** (Repentance)?

What will be the condition of someone who died worshipping something other than Allah?

What is the opinion of the ***Mu'tazilah*** and ***Khawaarij*** about the person who died with Major Sins from which they did not reprent?

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69. We view the *Salat* behind every pious and sinful person - from *Ahl al-Qiblah* (the Muslims) to be permissible. Similarly, we view as permissible the performance of the funeral prayers for those who die from amongst them [whether pious or sinful].

70. And we do not assign anyone of them (*Ahl al-Qiblah*) to Paradise or Hell-Fire. Nor do we bear witness against - or accuse - any one of them of ***Kufr*** (Disbelief), ***Shirk*** (association of anything as an equal or partner with Allah) or ***Nifaaq*** (Hypocrisy) - as long as none of these characteristics appears (openly)

from them [in there actions or behavior]. And we leave [judgement upon] their secrets (inner thoughts or beliefs) to Allah, the Most High.

71. We do not view as permissible the killing of any one from the *Ummah* (Followers) of Muhammad ﷺ except the one which is required to be killed [according to the ***Sharee'ah***].

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[Points 69 - 71]

1. What is the Islamic Ruling concerning performing *Salat* behind ***al-Muslim al-Faajir*** (the sinful Muslim)?

2. What is the Ruling concerning *Salat* behind an innovator ***(Mub-ta-di')***?

3. Is there any exception to this ruling?

4. Should we perform ***Salat al-Janaazah*** (Funeral Prayer) for the sinful Muslims?

5. Is there any exception to this ruling?

6. Can we say with definiteness or certainty that any particular Muslim will be in Paradise or Hell-Fire? [Explain]

7. Can we declare any one of the Muslims to be a ***Kaafir*** (disbeliever), ***Mush-rik*** (Pagan) or ***Munaafiq*** (Hypocrite) if we see them doing something or saying something of disbelief, hypocrisy etc.? [Explain]

8. Should we judge others by their outward actions or inner convictions? [Explain]

9. In what case is it permissible to fight or kill a Muslim? [Generally]

10. List some of the specific circumstances in which *fighting* or *killing* a Muslim is permissible?

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72. We do not approve of rebellion against our *Imaams* (Leaders) and those in charge of our affairs, even if they are unjust. We do not supplicate against them, nor do we hold back our hand from obedience to them. We hold that obedience to them is obedience to Allah, the Mighty the Majestic – an obligation (upon us), as long as they do not command us with disobedience (to Allah). We supplicate for their right guidance and correction, as well as their well being.

73. We follow the ***Sunnah*** (of the Prophet) and the ***Jamaa'ah*** (*Sahaabah* and those who followed their way); and we avoid deviation [from the *Jamaa'ah* and the *Way* which is well established] (***Shu-dhoodh***), differences (***Khilaaf***) and division (into sects) (***Firqah***).

74. We love the people of justice (***Adl***) and trustworthiness (***Amaanah***), and hate the people of injustice and oppression (***Jawr***) treachery and betrayal (***Khiyaanah***).

[Points 72 - 74]

1. What is the ruling concerning obedience to the oppressive ruler?

2. Is it permissible to rebel against (or overthrow) the unjust Imaams (rulers)?

3. What is the obligation upon a Muslim concerning *loving* and *hating* for the sake of Allah?

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Lecture No. 23

75. We say: ***Allahu A'lamu*** (Allah is the Most Knowledgeable) concerning any matter which is unclear or doubtful to us.

76. We hold the position (of the permissibility of) ***al-Mas-hu*** [wiping over *Kuffs* (socks etc.) for ablution]while *traveling* or *resident*, as has been transmitted in the traditions (*al-Athar*).

77. ***al-Hajj*** (Pilgrimage to Makkah) and ***al-Jihaad*** (Fighting in the Cause of Allah) will remain standing (obligations) – until the Hour of Judgement - under the ***Muslim Authorities*** *(Uli-l-Arm min al-Muslimeen)*, whether they (the leaders) are righteous or sinful. Nothing can *abolish*, *nullify* or *suspend* these (obligations of both *Hajj* and *Jihaad*)!

Points 75 - 77]

1. If you were asked about something you do not know, what should you say?

2. What is the ruling concerning *al-Mas-hu ala al-Khuffain* (wiping over socks)? And what is its period of time [during which it is allowed]for a traveler or a resident?
3. Why is the issue of *wiping over socks* mentioned in a book of Islamic '*Aqeedah*?

4. What is the ruling for *al-Jihaad* (Fighting for the Sake of Allah) and *al-Hajj* (Pilgrimage to Makkah) with [or under the authority of] the unjust Imaam?

5. What are the two types of *Jihaad*? [Explain]

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Lecture No. 24 (cont'd)

78. We believe in ***al-Kiraam al-Kaatibeen*** (Noble Recording Angels). Verily, Allah has assigned them as *al-Haafi-dhoon* (guardians) over us [preserving our every action and speech].

79. We believe in ***Malak al-Mawt*** (the Angel of Death) who is commissioned/assigned the task of taking the souls (*arwaah*) [of every human being and *jinn*].

80. We believe in the punishment in the grave (***'adhaab al-qabr***) for those who deserve it, as well as the questioning (***su'aal***) in the grave by ***Munkar*** and ***Nakeer*** (the two angels) who will ask every person about his *Lord*, his *religion* and his *prophet.* All of this is based upon what has been reported in the narrations [*Hadeeth*] of the Messenger of Allah, and that which has been transmitted from the Companions (may the Pleasure of Allah be upon them).

81. [We also believe that] ***al-Qabr*** (the grave) is either a ***Rawdah*** (garden) – from the Gardens of Paradise, or a ***Huf-rah*** (ditch/pit) – from the pits of Hell-Fire.

[Points 78 - 81]

1. Who are ***al-Haafi-dhoon***? And what are they assigned to do?
2. Do they stay with the human being at all times?
3. Is it correct to say ***Raqeeb*** and ***Ateed*** are the names of the two recording angels?

4. What do we know about ***Malak al-Mawt*** (the Angel of Death)?

5. Is it true that Allah is the One Who takes ones soul at the time of death? [Explain]

6. What is the name of the Angel of Death?

7. Is it true that there is punishment (*Adhaab*) and/or pleasure (*na'eem*) in the grave?

8. Is this punishment or pleasure also applicable to those whose bodies are cremated (burned to ashes), lost at sea, or eaten up by a wild animal for example?
9. Who is ***Munkar*** and ***Nakeer*** ?
10. What are the three (3) questions which every person will be asked in the grave?

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Lecture No. 25

82. We believe in ***al-Ba'th*** (resurrection of the dead), ***Jazaa' al-A'maal*** (recompense for deeds) on the Day of Resurrection, ***al-'Ard*** (open display of deeds) ***al-Hisaab*** (being called to Account [for one's deeds]) ***Qiraa'ati-l-Kitaab*** (the Reading of the records [of deeds]) ***ath-Thawaab wa'l-'Iqaab*** (the Reward and Punishment) ***as-Siraat*** (the Bridge [over Hell-Fire]) ***al-Meezaan*** (the Scales [for weighing deeds]).

83. The Paradise and Hell-Fire are both created [already existing]; they will neither perish or come to an end. Verily, Allah – the Most High – created the Paradise and Hell-Fire before the creation [of the creatures], and He created people [to inhabit] each of them.

Whoever He wills shall enter the Paradise – due to His Favor and Bounty (***Fadl***); and whoever He wills shall enter the Hell-Fire resulting from His Justice (**'Adl**).

Everyone will do the deeds in accordance with what has been destined for him, and everyone is moving towards whatever [destination] he was created for [or that which was created for him]. [See: Point 44]

84. ***al-Khair*** (Good) and ***ash-Sharr*** (Evil) have both been decreed for the people [as a trial].

[See: Points 18 – 25]

85. ***Al-Isti-taa'ah*** (capability of doing something) which assures the occurrence of an action,

such as the ***Tawfeeq*** (Guarantee of Success in a matter) which is not a characteristic of the created beings [but exclusive to Allah, Alone] - *only occurs at the time of performing the action.*

As for ***al-Isti-taa'ah*** (capacity or capability of doing something) which refers to good health, strength, control and having operative limbs [instruments, tools, etc] – *this one is possessed by the person before the action.* It is this type of ***al-Isti-taa'ah*** (capacity or capability) which is related (or connected) to the dictates of the *Sharee'ah* Laws [concerning responsibility to fulfill commands and refrain from prohibitions].

It is as Allah, the Most High, said: *Allah does not charge anyone with a responsibility, except that it be within the person's capability (**Wus'a-**haa)* [to fulfill it]. Qur'an 2:286

[Points 82 - 85]

1. What are some of the things which will take place on the Day of Resurrection?

2. Are the Paradise and Hell-Fire already in existence, or to be created on Judgement Day?
3. What is the correct belief concerning whether the Hell-Fire is eternal or not?
4. Did Allah create both ***al-Khair*** (Good) and ***ash-Sharr*** (Evil) and ordain them?
5. Explain the two (2) types of ***al-Isti-taa'ah*** (capability) of the human being.
6. How can we answer those who claim that Allah has charged the people with more than they have the ability to fulfill?

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Lecture No. 26

86. The ***actions*** of the people are ***Khalqu-llah*** (*created by Allah*)**,** while [at the same time] being considered the ***kasbun*** (*earnings)* of the people [i.e. the result of their own actions].

87. Allah, the Most High, has not required of the people more than they have the ability to do; nor do they have the ability to do more than what He has charged them with. This is the meaning of the expression: ***La Hawla wa La Quwwata illa bi-llah*** (there is no power or strength except with Allah). We say [in explanation of this phrase]: there is no ***heela*** (stratagem) for anyone, no ***harakah*** (movement), nor ***tahawwul*** (movement from one place or person to another) to escape from disobedience of Allah, except by the help of Allah. [Likewise] there is no ***quwwah*** (strength) for anyone which will enable him to act in obedience to Allah and remain firm [in the path of obedience] except by the ***Tawfeeq*** (Success and Help) from Allah.

88. Everything happens in accordance with the Will of Allah, the Most High, and His Knowledge, His ***Qadaa'*** (Execution of what He decreed),His ***Qadar*** (Divine Decree or Pre-Measurement). His ***Mashee'ah*** (Will) supercedes and overcomes every other will [of the creatures]; just as His ***Qadaa'*** (Execution of His Will) overcomes his ***Heelah*** (stratagem). He does whatever He Wills, and He is never unjust. He is highly exalted above [being reached by] any evil or destruction, and Free from any defect, imperfection or fault. ***He is not questioned about what He does [in the ruling over His creatures], but they (the creatures) are to be questioned [on the Day of Judgement].*** [21:23]

89. There is benefit for the dead – from the supplications and charity of the living.

[Points 86 – 89]

1. Are the actions of the human beings the creation of Allah or the earnings of the person? [Explain Briefly]
2. Is it true that the human being is not capable of doing any more than what Allah has commanded us with? [Explain]
3. Explain the meaning of ***La Hawla wa la Quwwata illa bi-llah.***
4. When the human being *wills* to do something in conflict with *Allah's Will*, what shall be the final result?
5. Is it possible for Allah - or does He have the power - to do ***Zulm*** (injustice)? [Explain]
6. Can all actions of the living be offered to the credit of the dead, including charity. [Explain briefly]

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Lecture No. 27

90. And Allah, the Most High, answers ***ad-da'waat*** (the supplications) [of those who call on Him], and fulfills ***al-haajaat*** (the needs) [of His creatures].

91. And He possesses and controls everything [in the universe], and nothing [or no one] can control Him. There is no independence [or being without need] of Allah, the Most High, even for the blinking or winking of an eye. And whoever beliefs himself to be without need of Allah for the blinking of an eye [even one moment] has disbelieved and become one of the ***Ahlu-l-Hain*** (People of Ruin and Destruction).

92. Allah becomes **angry** and **pleased** [with the actions of His creatures], but not like (the anger and pleasure of) any one of the creatures.

93. We love the **Companions** of the Messenger of Allah. However, we are not *excessive in our love* for any particular one of them [to the extent that we view them as being infallible or divine]. Nor do we *reject* or *disown* any one of them [since they were the best of the Muslim Ummah]. We *hate* and detest anyone who hates them (the Companions), and speaks about them *without respect.* We do not say anything about them (the Companions) except that which is good [holding them in the highest respect]. ***Hubb*** (love) of them is a manifestation of [the correctness of one's] ***Deen*** (Islam) ***Emaan*** (faith) and ***Ihsaan*** (Excellence of deeds); while ***Bughd*** (hatred) of them is an indication of ***Kufr*** (disbelief) ***Nifaaq*** (hypocrisy) and ***Tugh-yaan*** (transgressing the bounds).

[Points 90 – 93]

1. Can anyone other than Allah answer our supplications and fulfill our needs?
2. What is the ruling concerning someone who believes that he is not in need of Allah?
3. Are the two ***Sifaat*** (characteristics) of ***al-ghadab*** (anger) and ***ar-Ridaa*** (pleasure) confirmed as characteristics of Allah?
4. Can we say that Allah's ***ghadab*** (anger) is in some ways similar to the anger of human beings?

5. What is required of the believers concerning the rights of the Companions of the Messenger of Allah? [How do we feel about them, and how do we speak about them]?
6. Give an example of excessiveness in *'love'* of a particular companion.
7. Name two of the righteous companions of the Prophet, who were rejected and disowned by those who deviated from the Straight Path.
8. A person's ***Hubb*** (love) or ***Bughd*** (hatred) of any one of the Companions of the Messenger of Allah is a clear indication of what?

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94. We confirm ***al-Khilaafah*** (Office of Leadership of the Muslim Nation) after the [death of] the Messenger of Allah, Firstly for ***Abu Bakr as-Siddeeq*** (May Allah be pleased with him) - a proof of his *superiority* and *preference* over the whole of the Muslim *Ummah;* then ***Umar ibn al-Khattaab*** (May Allah be pleased with him); then ***Uthmaan [ibn Affaan]*** (May Allah be pleased with him), then ***Alee ibn Abu Taalib*** (May Allah be pleased with him) [in this order]. They are ***al-Khulafaa' ar-Raashidoon (***Leaders who were True Guides for the people) and ***al-A'immah al-Muhtadoon*** (Imaams who were Rightly Guided by Allah).

95. And as for the **Ten** [Companions] whom the Messenger of Allah *mentioned by name*, and announced to them the ***'good news'*** of Paradise - we bear witness that they will enter the Paradise (*al-Jannah*),

based upon the testimony of the Messenger of Allah on their behalf (that they will enter Paradise); and his statement is indeed the Truth! Those **Ten** are: Abu Bakr, Umar, Uthmaan, 'Ali, Talha [Ibn 'Ubaidullah], az-Zubair [ibn al-Awwaam], Sa'd [Ibn Abi Waqqaas], Sa'eed [Ibn Zayd], Abdur-Rahman ibn 'Awf and Abu 'Ubaidah ibn al-Jarraah, the *Ameen* (Truthworthy One) of this *Ummah* - May Allah be pleased with them all.

96. And whoever speaks well (and only says that which is good) about the **Companions** of the Messenger of Allah, and his **Wives** the Pure Ones, who are free from everything unclean, as well as his **Offspring** the Pure Ones, who are free from every filthy impurity - such a one [who speaks only good about them] is free from *hypocrisy*.

97. As for the Scholars of the ***Salaf*** (the Predecessors/Early Generations): ***as-Saabiqeen*** (those who came first) and ***at-Taabi'een*** (those who followed after them) - ***Ahlu-l-Khair wa-l-Athar*** (the People of Goodness/Righteousness, known for their knowledge and following of the Traditions), as well as ***Ahlu-l-Fiqh wan-Nadhar*** (the People of Jurisprudence and Insight) -- they should only be mentioned in good terms (to be spoken well of), and *whoever mentions evil about them*, then he *is not on the correct path*.

98. And we do not prefer (or give precedence to) even one of the ***Awliyaa'*** ('Saints') over any one of the ***Anbiyaa'*** (Prophets) - *Alayhimu-s-Salaam*; and we say: *<u>One</u> Prophet is better than <u>all</u> of the Awliyaa together.*

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[Points 94 - 98]

Who was the best of this *Ummah* <u>after</u> the Prophet Muhammad?

Name the four ***Khalifahs*** in the order of their *preference* [or appointment as Khalifah].

Name <u>five</u> of the **Ten** Companions who were promised Paradise.

What do we say about the Wives and Offspring of the Messenger of Allah?

What is our position concerning those who speak evil of them?

What can we say about those who *speak badly* about the ***Scholars*** of the *Early Generations* of the Muslims, and those of *knowledge* and *righteousness* who followed them?

It is possible that a great *'Saint'* (***Walee***) can be better than a ***Nabee*** (Prophet)?

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99. We believe in those ***Karaamaat*** (unusual/amazing feats/favors)[which Allah has allowed for] ***al-Awliyaa'*** (those who are characterized by *Emaan* and *Taqwa*) – when they have been authentically transmitted by reliable (*thiqaat*) reporters from their narrations.

100. We believe in the Signs of the Hour (of Judgement) (***Ash-raat as-Saa'ah***), including [but not limited to]: the Appearance of the *Dajjaal*, the Descent of Isaa ibn Maryam – peace be upon him – from the Heavens. We also believe [that among the signs of the Hour are]: the Rising of the Sun from its place of setting (i.e. the West), and the Emergence of the Beast of the earth – coming out from its place.

101. We do not confirm as being true [the sayings of] soothsayers [who claim knowledge of the unseen] (***Kaahin***) and fortune-tellers [who base their claims on the movement and positions of the stars or planets] (***'Arraaf***), nor anyone who claims anything which opposes or contradicts the Book (*al-Qur'an*), the ***Sunnah*** and the ***Ijmaa'*** (Consensus) of the *Ummah*.

102. We hold the view that ***al-Jamaa'ah*** (sticking to the Group) is the True and Right Way, while ***al-Furqah*** (separating in sects) is deviation [and leads to] punishment [in this life and the next].

103. [We also hold that] the *Deen* of Allah in the earth and in the heavens is One (Deen) – it is the *Deen* of ***al-Islam***. Allah, the Most High, says: *Verily, the Deen with Allah is al-Islam*. [Aali Imraan: 3:19]. Allah, the Most High, also says: *…And I am pleased with al-Islam as your Deen (Way of life).* [al-Maa'idah 5:3]

104. [The True Deen of Allah] is between ***al-Ghuloo*** (Exceeding the limits) and ***at-Taqseer*** (falling short); between ***at-Tash-beeh*** (comparison between Allah and His creatures) and ***at-Ta'teel*** (negation of Allah's Names and Characteristics)***;*** between ***al-Jabr*** (the belief that man has no free-will) and ***al-Qadar*** (the belief that man has absolute free-will); and between ***al-Amni*** (feeling safe from the Punishment of Allah) and ***al-Eiyaas*** (having no hope of the Mercy of Allah).

105. This is our Deen and our Aqeedah (beliefs) – outwardly and inwardly. And we are – in front of Allah – free from any relation to everyone [whoever they may be] who opposes or contradicts that which we have mentioned and clarified [in this essay].

And we ask Allah, the Most High, to make us firm in Emaan (faith) and to seal for us (our lives) with this Emaan, to protect and save us from the variour corruption's (based on low desires); ideas and opinions (in Aqeedah) which divide (the Ummah), as well as the false schools of thought, such as the ***al-Mushabbahah, al-Mu'tazilah, al-Jahmiyyah, al-Jabriyyah, al-Qadariyyah*** and others who contradicted and opposed the *Sunnah* and the *Jamaa'ah*, and made alliance with (and were in agreement with) error and misguidance. We are free of any connection or relation to them. We consider them all to be astray, and on the road to destruction. And with Allah is ***al-'Ismah*** (protection) and ***at-Tawfeeq*** (success).

[99-105]

What is meant by ***Karaamaat*** of the Awliyaa'?

What are the two primary characteristics of the Awliyaa'? [al-Qur'an 10:62, 63]

Mention an evidence of the acceptability of these ***Karaamaat.*** [al-Qur'an 3:37]

Mention some of the ***Ash-raat as-Saa'ah***.

What is the ruling concerning *soothsayers* and *fortunetellers*?

Ahlu as-Sunnah wa-l-Jamaa'ah are truly on the *middle road*. Explain! [Point 104]

What are some of the groups which deviated from the correct path?

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Deviant Groups Among the Muslims

Ar-Raafidah:

Extreme *Shee'ah*, who call themselves the *Ithnaa Asharah* (The Twelvers) or Ja'farees. This sect was founded by '*Abdullah ibn Saba',* a Jew from Yemen, who appeared in the time of the Rule (Khilaafah) of 'Alee. It is reported that he said to Alee: ***Anta al-Ilaah*** (You are God). As a result, Alee ordered that this man and his followers to burned to death. However, the leader – Abdullah ibn Saba' – escaped to al-Madaa'in.

They named themselves *Shee'ah* (party/supporters) due their claimed love and support for 'Alee and the *Ahl ul-Bayt* (the family of the Prophet), and call for the rights of the *Ahlu-l-Bait* to *Imaamah* (Leadership) of the Muslim Ummah.

The *Raafidah* (Rejectors) are an extreme sect of the Shee'ah who rejected Zayd ibn 'Alee ibn al-Husayn ibn Alee due to his refusal to condemn Abu Bakr and 'Umar (May Allah be pleased with both of them). They rapidly deteriorated in 'Aqeedah (beliefs) and morals - until the present day - where their beliefs are those represented by the *Ithna 'Asharah* Shee'ahs of Iraan. The extremist (*Ghulaat*) of them claim *divinity for Alee*. They are divided into five main sub groups: ***Imaamiyyah*** (Ithna 'Asharah), ***Zaidiyyah, Ismaa'eeliyyah, Kaisaaniyyah*** and ***Ghulaat.***

From their false beliefs are: declaring *all but three or five of the Companions to be disbelievers;* the ***Usmah*** (Infallibility, from both major and minor sins) of their ***Twelve Imaams*** and that they have knowledge of the Unseen - past, present and future; considering the Position of Imaam (*Imaamah*) to be one of the main pillars of Emaan (faith). They also believe the ***Qur'aan to be incomplete***. The *Raafidah* ***curse the Companions*** of the Prophet, particularly Abu Bakr, 'Umar, 'Uthmaan and the wives of the Prophet. Concerning the *Sifaat* (Characteristics) of Allah, some of them are ***Mushabbihah***, some ***Mu'attilah*** and some moderate.

Al-Khawaarij:

The first sect in Islam to split from the way of the Prophet and his Companions. They arose during the Rule (*Khilaafah*) of 'Alee, making rebellion (***Khurooj***) against him, because of ***at-Tahkeem*** (the arbitration) between him and Mu'aawiyah (may Allah be pleased with both of them).

From their false *'Aqeedah* (belief) is : allowing ***Khurooj*** (Rebellion) against the legitimate Muslim ruler-whether pious or wicked, and ***Takfeer:*** declaring a Muslim to be a *Kaafir* (disbeliever) due to commission of a *Major Sin*, and that he will remain in *Hell-Fire eternally*. They had gathered in a place named "*Haroorah*" which is located at two miles from Kufa and are also known as **Harooriyah** in this respect. They are divided into many sub-sects including the ***Ibaadheeyah*** found in Oman today.

Al-Mu'tazilah:

This sect began at the start of the *second century* after the *Hijrah*. It was founded by ***Waasil ibn 'Ataa*** – who separated from the circle of al-Hasan al-Basaree and claimed that the *Faasiq (immoral)* Muslims who are guilty of Major Sins ***(al-Kabaa'ir)*** are in a position *between belief and disbelief,* and that they are *destined to be in Hell forever*. He was followed – in his idears by *`Amr ibn 'Ubayd.*

They believe the *Qur'aan to be created* ***(Khalq al-Qur'an)*** and that *rebellion* ***(Khurooj)*** against the Muslim rulers is permissible. Their madh-hab concerning the *Sifaat* of Allah is like the *Jahmiyyah:* ***at-Ta'teel*** (*negation of Allah's Characteristics*) calling it Tawheed! However, they affirm Allah's Names [without meaning] for fear of falling into at-*Tajseem* (attributing to Allah a *body*)

Concerning *al-Qadr* (Divine Decree) – they are ***Qadariyyah*** [denying that they actions of the human being is subject to the *Qadar* (Decree) and *Qadaa'* (Execution of the Decree) of Allah; claiming that man has *independent will* and *power of action*]. Concerning the one who commits ***al-Kabaa'ir*** (*Major Sin)*, they hold that he is destined to Hell-Fire eternally, going out of the Faith – but neither being a believer nor disbeliever. On these last two issues – Divine Decree and Major Sins – they are the opposite of the *Jahmiyyah* [who are *Jabriyyah* and *Murji'ah*].

They have **Five Fundamentals** (***Usool***): (1) ***al-'Adl*** [*Justice* requires of the All-Wise to only do that which is good and beneficial – in the interest of His servants], (2) ***al-Wa'd wa-l-Wa'eed*** [Allah is obligated to fulfill His *Promise* and *Threat* to those who obey or disobey Him], (3) ***al-Manzilah baina Manzilatain,***[The position between belief and disbelief] (4) ***al-Amru bi-l-Ma'roof wa'n-Nahyu 'an al-Munkar***, [Rebelling against the Rulers if they do any *wrong* action] (5) ***at-Tawheed*** [*Negation* or distortion of the meanings of the *Sifaat* of Allah].

Al-Jahmiyyah:

The followers of *al-Jahm ibn Safwaan* – who was killed by Saalim ibn Ahwaz 121H, when it became known that he was calling to the false saying of *al-Ja'd ibn Dirham* that Allah did not speak to Musa with real speech. *al-Jahm* unleashed upon this *Ummah* the horrific innovation of ***Ta'teel:*** denial of Allah's *Sifaat* (Characteristics) - either directly, or by twisting the meanings; such as twisting the meaning of *Hands of Allah* to mean: His *Power* and *Generosity*.

Concerning *al-Qadr* (divine decree) – their madh-hab is ***Jabriyyah*** [that the human being has no free will]. Concerning ***Emaan*** – their Madh-hab is ***Murji'ah*** [that faith is merely attestation in the heart, while speech and actions are not a part of Emaan]. Hence, they believe that one who commits a *major sin* is a *Believer* with *Perfect Faith.* They also deny that *Allah is above His creation*, above *His* ***Throne***, as well as holding the belief that ***Paradise*** *and* ***Hell-Fire*** are not *ever-lasting*, and declare the ***Qur'an*** *to be created*.

Al-Murji'ah:

The first to call to this falsehood was Gheelaan ibn Abi Gheelaan, the Qadaree, who was executed in 105H. They [madh-hab of *al-Jahm ibn Safwaan – see: Jahmiyyah*] deny that **actions** are a part of *Eemaan* (faith), and they say that *Eemaan* is affirmation of the **heart** and statement of the **tongue** only. The extremist from amongst them limit *Eemaan* to belief of the **heart** only.

They also deny that *Eemaan increases and decreases*. The *Faasiq* (immoral person) is considered by them to be a *Mu'min Kaamil al-Eemaan* (a Believer with *Perfect Faith*), no matter what sins he commits or what duties he fails to perform. They are the *opposite* extreme of the *Khawaarij* (who say the one who commits a major sin is a *Kaafir*). They also say that one should declare himself to be a believer without saying: *In Sha Allah.*

The Murji'ah are divided into three groups, as Shaikh ul-Islaam Ibn Taimiyyah has mentioned:

(1) Those who claim that *Faith* is a condition of the ***heart*** only
(2) Those who claim that *Faith* is merely ***verbal*** affirmation (i.e. the Karraamiyyah)

(3) Those who claim that *Faith is only affirmation with the* ***heart*** and ***tongue***, but that *action* is necessary in addition to it.

Al-Jabriyyah (or Mujbirah):

The Jabriyyah [madh-hab of *al-Jahm ibn Safwaan – see: Jahmiyyah*] hold that people have no free-will or control over their own actions; rather they are *forced* to do whatever they do in this life due the pre-decree of Allah. They make no distinction between the actions of the human being which are done by *choice* and those which are *involuntary*. They consider both to be *forced actions* [*maqdoorah:* pre-decreed]. They go to the *extreme* in confirming the *Qadar* (Divine Decree) of Allah. Their opposite is the *Qadariyyah* who go to the extreme by *negating* the Qadar of Allah. The Qadariyyah - a *reaction* to the deviation of Jabriyyah – responded to innovation with another even more evil.

Al-Qadariyyah:

This falsehood was first propagated by *Ma'bad ibn al-Juhanee* in Basrah, in the end of the Era of the Sahaabah. He took his ideas from a *Majoosee* (Magian) in al-Basrah. Al-Qadariyyah are the *Majoos* of the Muslim Ummah. They are named *majoos* due to their resemblance to the Magians who say: *This world has two creators:* ***an-Noor*** *(Light) which is the creator of good, and* ***adh-Dhulmah*** *(Darkness) which is the creator of evil.* Similarly, the Qadariyyah say: Whatever happens in this world has two creators: That which proceeds from the humans, they are the creators of it, and that which proceeds from Allah, He is the Creator of it.

They are divided into two sects – ***Ghulaat*** (Extremists) who deny that Allah is the *Creator* of the *actions* of the human beings, or that He has *prior knowledge* of their actions, or that their actions are subject to His *Will* and *Power.* They claim that people have *independent power* and ***Free-Will,*** and that people – not Allah - are ***creators*** of their own actions. This group is almost non-existent these days.

The second sect of Al-Qadariyyah – ***Ghairu-l-Ghulaat*** (non-extremists) –which remains until this day, believe that Allah knows the actions of the human beings *before* their doing them. However, they deny that the actions of the human

beings are subject to the *Will* and *Power* of Allah, and are *Allah's Creation*. They also deny faith in the reality of the *Punishment of the Grave*, and deny that the authentic *hadeeth* is an evidence in matters of *'Aqeedah*, unless it is related in ***mutawaatir*** form (reported with many chains of narrators).

Al-Ash'areeyah:

They are the followers of Abul Hasan Alee ibn Ismaa'eel Al-Ash'aree, who was *Mu'tazili* in the early stage of his life. Later he left the *Mu'tazilah* and adopted a way between the ***Mu'tazilah*** and ***Ahlus Sunnah Wal-Jamaa'ah***. Near the end of his life – at the age of forty (40), he announced his repentance from his previous beliefs, clarified the falsehood of the creed of the *Mu'tazilah,* and adhered to the Creed of *Ahlus Sunnah* – authoring his book ***al-Ibaanah*** in which he declared his agreement with Imam Ahmad ibn Hanbal in his *'Aqeedah*.

However, some of those who *claim* to follow him still remained on his previous belief – the madh-hab which he followed after leaving the *Mu'tazilah* and before sticking the *'Aqeedah* of *Ahlu-s-Sunnah*. This is *known* today as ***Madh-hab al-Ash'areeyah.***

The only affirm seven (7) of the *Sifaat* (Characteristics) of Allah, [***Hayyaat*** (life) ***'Ilm*** (knowledge) ***Qudrah*** (power) ***Iraadah*** (will) - ***as-Sam'*** (hearing) ***al-Basar*** (sight) ***Kalaam*** (speech)] claiming that the *intellect* proves these seven. They practice ***at-Ta'weel*** - falsely *re-interpreting the remaining Sifaat of Allah* which are confirmed in the Qur'an and authentic Sunnah.

They opposed *Ahlus-Sunnah wa-l-Jamaa'ah* in fifteen (15) issues – including matters related to *Asmaa was-Sifaat,* and particularly their interpretation of the *Sifah* of Allah ***– al-Kalaam*** (Speech), and their mis-understanding of ***al-Qadar*** (Divine Decree). They claim that matters of 'Aqeedah can not be derived from – or based upon – ***Ahaadeeth al-Aahaad*** [which were only reported through a small number of chains of narration]. They also give preference and *precedence to the **intellect** over the **revelation***, if there is any contradiction between the two. They interprete ***Tawheed*** so as to be limited to *at-Tawheed ar-Ruboobiyyah*, [Lordship] while ignoring *at-Tawheed al-Uloohiyyah* (*'Ibaadah*) [Worship].

In spite of this, the are considered to be the closest to *Ahlus Sunnah* among all strayed sects – as reported from Shaykh al-Islam Ibn Taymiyyah.

Al-Mushabbiha:

This falsehood was first propagated by **Maqaatil ibn Sulaiman al-Khuraasaanee.** They fell into ***at-Tashbeeh*** (*comparison* of the Characteristics of Allah with the characteristics of His creatures). They are also called *Al-Mujassimah* (the Anthropomorphist – who suggest that Allah has a *body* like His creatures). They are opposite of *Al-Jahmiyah* in affirmation of Names and Characteristics of Allah. The *Jahmiyyah negate| deny* Allah's Characteristics, while the Mushabbihah *affirm* them and accept that Allah has a *Hand*, but that Allah's *Hand* is similar to the hand of His creatures; that His *Hearing* is like the hearing of His creatures and His *Sight* is like the sight of His creatures, and so on.

Al-Hulooliyah:

Those who believe that *Allah is everything* and *everywhere* and vice-versa. They are the extremists of Al-Mushabbiha.

Al-Wa'eediyah:

They are same as *Qadariyyah* in the implementation of *Wa'eed* (threat of punishment). They believe that if a person committing a major sin, dies without repentance, he will be in Hell-fire forever. The reason is that Allah has promised (threatened) the sinners to punish them in Hell and He never breaks His Promise.

Al-Karraamiyah:

They are the followers of Abu Abdullah Muhammad ibn Karraam, As-Sijistani who died in 255 H. They are similar to ***Mushabbiha*** and ***Mujassimah*** concerning the ***Sifaat*** (Characteristics of Allah). Ibn Karraam said that Allah is established upon His Throne, *touching* (in contact with) the Throne [nothing between Him and His Throne]. He referred to Allah by the expression ***al-***

Jowhar (a *substance*, as opposed to *form*). They are ***Murji'ah*** concerning the issue of Eemaan (claiming that *actions* are not part of Eemaan), and are divided into twelve (12) sects.

Ahlul-Kalaam:

The People of *Theological Rhetoric.* Those who resort to philosophical reasoning, intellectual arguments and rationale in confirming matters of *Aqeedah* (Creed), and thereby turning away from the truths and proofs - which confirm the Islamic Creed – from the texts of the *Qur'an* and the *Sunnah*.

Al-Kullaabiyah:

They are the followers of Abdullah ibn Sayeed ibn Kullab. They believe that Attributes of Allah are not for Him, not for others. They say that the Names of Allah are the same as His Attributes. They do not differ between attributes of Self of Allah and between attribution of actions of Allah.

Ahlul-Bid'ah:

The People of *Innovation*, those people who introduce matters - whether *beliefs*, *actions* or *principles* - into the religion which do not belong to it and which the Messenger and his Companions were not upon.